

A
S E R M O N

Preach'd at

P L Y M O U T H
T O A N
A S S E M B L Y
O F

Protestant Dissenters,

On their LECTURE-DAY, the 20th of
October, 1714.

Being the Day of his Most Excellent
Majesty King GEORGE's
C O R O N A T I O N.

By NATHANAEL HARDING.

L O N D O N.

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P R E F A C E.

IT hath been thought that this plain and short Discourse might, if publish'd, be in some degree serviceable, to let the World see that Protestant Dissenters are no Enemies to the Monarchy established among us, nor any way disaffected to Lawful Government. For this reason it is resign'd to the Press with all its Imperfections, and void of all Ornaments. I observed a very serious and lively Delight in the Countenances of a Numerous Auditory, when the Sermon was preached. Upon which I could not but make this Reflection, that they came together highly prepared to relish what was spoken; with Hearts full of Affectionate Loyalty to our Rightful and Lawful Sovereign King GEORGE, and of Thankfulness to God for placing Him on the Throne. Had it not been so, this mean Performance, and the unartful Sound they heard, could not have raised so conspicuous a Pleasure. But when a Subject hath the Inclinations of a People, it is no hard matter to please.

I know not a Dissenter, but is most sincerely in the Interest of the present Government; and this populous Town in general appears to be so. It is our singular Happiness, that we
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have no Riots nor Tumults, in favour of a pretended, baffled, illegal Title. Church-men and Dissenters agree in a delightful Submission to our Lawful Head.

Nor is this a new Agreement. The Protestant Settlement hath been our Joy and Hope. When the Nation was so much disturbed, and felt so many Convulsions, during Dr. Sacheverell's Trial and Domination, we had an unparallel'd Calm, delighting in our Wise and Loyal Parliament, and the Concurrence of our Renowned Queen. I have often blessed God for it, as one of the happiest Circumstances of my Life, to be placed in a considerable Town, where an amicable Spirit hath reigned in many remarkable Turns and important Transactions. I hope we shall still be easy in our selves and to one another, serving the same God, thro' one Mediator, in the Unity of the Spirit. I wish none would judge others with respect to Ceremonies in Religion, or disciplinary Matters; but that all would endeavour to set up the Kingdom of God, which is not Meat and Drink; but Righteousness, Peace, and Joy in the Holy Ghost. Hereby we shall maintain that Communion of Saints, which is the Joy of all good Men.

NATHANAEL HARDING.

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 C O R O N A T I O N
 O F
 King G E O R G E.

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Blessed be the Lord thy God, which delighted in thee, to set thee on his Throne, to be King for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made He thee King over them, to do Judgment, and Justice.

TH E extraordinary Solemnities of this Day call for the most sensible Emotions of Joy and Religious Gratitude, resembling those in the Text. Tho' we can't see the King in his Glory, wearing his Imperial Crown, the

the Consideration of it, at a distance, should fill us with pleasing and agreeable Affections. To give a just Turn and Sacredness to which, the pious Raptures I have read, may be highly conducive. The Words of a Crowned Head claiming particular Notice on a Coronation Day. In them the Queen of *Sheba* begins with holy Praises to God, who delighted in *Solomon*, to set him upon his Throne, to be King for the Lord his God. She calls the Throne of *Israel* God's Throne, because of the peculiar Influence He had in governing that Nation. To be King over them, was to be King for the Lord God, *i. e.* to rule in his stead, according to the Laws He had given, and for the Security and Advancement of true Religion. She next celebrates the Divine Favour and Goodness to *Israel*, and the Stability they should have under the gentle and just Administration of so wise a King. *Because the Lord thy God loved Israel to establish them for ever, i. e.* to make them a prosperous People for a long time, *therefore made he thee King over them to do Judgment and Justice.*

Abstracting from some Specialties belonging to the Case of *Solomon* and *Israel*, we may safely take up, and meditate upon the following Observation, from the Words, *viz.*

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Doct. That it ought to be acknowledg'd as a signal Favour of God to a People, when he sets a Wise and Religious King over them, to do Judgment and Justice.

Three things are to be proved in order, and then applied,

First, That the peaceable Accession of a Good and Lawful Prince to the Throne, and his Settlement thereon, are to be consider'd as a Favour to the People, as well as to the Prince himself. *Blessed be the Lord thy God which delighted in thee, to set thee on his Throne, because thy God loved Israel, therefore made he thee King.* There was Delight in Solomon, and Love to Israel, expressed in his Advancement.

Secondly, Where there is an extraordinary Capacity for Government in a Good and Lawful Prince, the Favour is the greater.

Thirdly, Where this extraordinary Capacity is employed in doing Judgment and Justice, the Mercy still rises higher.

First, That the peaceable Accession of a Good and Lawful Prince to the Throne and his Settlement thereon, are to be consider'd

as a Favour to the People, over whom he rules, as well as to the Prince himself. 'Tis no casual Event, but the Lord's doing. *Blessed be the Lord thy God which delighted in thee, to set thee on his Throne.* 'Tis fit that the Great, Invisible King of Heaven should appoint his own Vicegerents in his lower Dominions. *The Most High ruleth in the Kingdom of Men, and giveth it to whomsoever he will,* Dan. 4. 32. As His Providence concerns it self about the meanest Affairs of Mankind, so it presides over those that are most August and Important. *Promotion cometh neither from the East, nor from the West, nor from the South; but God is the Judge, he putteth down one, and setteth up another,* Psal. 75. 6, 7. His Hand is therefore to be acknowledged, when a Lawful Prince is set upon the Throne. In Solomon's Case there was a merciful Direction, and Interposition of Providence.

A bold and daring Pretender would have stepped into the Throne before him. *Adonijah* (the Elder Brother) *exalted himself, saying, I will be King,* 1 Kings 1. 5. A goodly Person he was as to outward Appearance. He had a considerable Interest at Court, having gained over *Joab* the Captain of the Host, and *Abiathar*, a leading Man among the Priests, with many other Accomplices. Tho' God had deputed *Solomon* by Name, and *David* had fixed the Suc-

Succession upon him; yet *Adonijah* would break through the Settlement, and advance himself. He claimed the Crown by Right of *Primogeniture*, looked upon the Kingdom as his Birth-right; because he was the eldest Son in the Royal Family. He told *Bathsheba*, that the Kingdom was his, and *Solomon* intimated what his Pretensions were, in his Answer to *Bathsheba*. Ask for him the Kingdom also, for, he is mine Elder Brother. But we see this Visionary, Boasted, Hereditary Right, could not stand. Providence would not suffer it to be Indefeasible. *Solomon* [tho' a younger Brother] is God's King, and the Peoples. The Elder Branches of the Royal Family are laid aside, and he is settled on the Throne, by the Joyful Concurrence of the whole Nation, in their Representatives. So that he had not only an immediately Divine Right, but a Parliamentary one, or what was Equivalent thereto; 1 Chron. 29. 20, 24. And all the Congregation blessed the Lord God of their Fathers, and bowed down their Heads, and blessed the Lord and the King: — And they made *Solomon* the Son of *David* King, the second time, and all the Princes, and the mighty Men, and all the Sons likewise of King *David*, submitted themselves unto *Solomon* the King. The Words we read, submitted themselves, signify that they put their Hands under him, which denotes that

they took an Oath of Allegiance to him *. And now the Friends of the Usurper dwindle away. And tho' he would have screwed in himself by a sinister Piece of Policy, in marrying *Abishag* the *Shunamite*; it was in vain. *Solomon* knew his Meaning, and ordered him to be put to Death. A fit End for so Presumptuous an Intruder.

I perswade my self you are got before me, to the happy Settlement, under our glorious Deliverer, King *William*, the Father of his Country, the Patron of Liberty; whose Name is as precious Ointment, pleasant and reviving, and will, I hope, be had in Honour to the End of Time. On this Occasion, I cannot omit inserting a short Paragraph, in the last Speech of that Incomparable Monarch and Benefactor to Mankind, *viz.* " I have shewn, and will always shew, how desirous I am to be the Common Father of all my People. Do you in like manner, lay aside all Parties and Divisions; let there be no other Distinction heard of among us, for the future, but of those who are for the Protestant Religion, and the present Establishment, and of those who mean a Popish Prince and a *French* Government. He had the Heart and Forecast of a Father,

* See Pat. on the Place,

I must ingeminate here, and apply those pathetic Words (tho' not in the same Sense that was originally meant, yet in one as true) *My Father, my Father, the Chariots of Israel, and the Horsesmen thereof.* He was the Defence and Glory of our Nation. And as Fathers are provident for their Children, so he left behind him a Father's Blessing, that Glorious Legacy, or rather Inheritance, the Succession of the Crown in the Protestant Line. He could not satisfy himself to deliver one Generation from Popery and Slavery, but did his Part to perpetuate the Mercy, and transmit our Religion and Laws to the latest Posterity.

In the Settlement under Him, several great Persons nearer the Throne, by Proximity of Blood, than the Illustrious House of *Hanover*, are passed over, to make way for that (*our now Royal*) Family, whose superior Merit and purer Religion drew the Eyes of our Legislators, and procured a sure Title to the Kingdom. This Just and Rightful Title God hath confirmed, by bringing our Sovereign peaceably to the Throne; notwithstanding the hostile Preparations of his Rival, and the base Designs of his Abettors. *Blessed be the Lord our God, who delighted in our King*, to set him over these Nations; and hath given him his Heart's Desire, and will, this Day, put a Crown of
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of pure Gold upon his Head. In allusion to *Psal.* 21. 1, 2, 3.

Secondly, I am to prove, That this Favour is the greater, when a Good and Lawful King, set upon the Throne, hath an Extraordinary Capacity for Government.

Every good Man hath not Abilities to manage a Scepter ; but where there are Princely Endowments, as well as Piety and a good Title, the Blessing is the greater. It was the consummate Wisdom of *Solomon*, that transported the *Arabian Queen* ; the Compass and Clearness of his Mind, the Exactness and Depth of his Judgment, the Elevation and Brightness of his Thoughts, shining in his Discourse and Management : These inflam'd her Devotion, and put her into an Extasy of Joy and Wonder. Look back to ver. 3, 4, 5, 6, 7. *When the Queen of Sheba had seen the Wisdom of Solomon,—there was no more Spirit left in her. She said unto the King, It was a true Report which I heard in my own Land, of thine Acts, and of thy Wisdom. Howbeit I believed not their Words, until I came, and mine Eyes had seen it : and behold, one half of the Greatness of thy Wisdom was not told me. Happy are thy Men, and Happy are these thy Servants, which stand continually before thee, and hear thy Wisdom. Blessed be the Lord thy God, &c.* When

When a Prince is not only zealously affected for the Glory of God, and full of tender Affection to his People (seeking their Good) and inflexible to Evil; but hath an Understanding to manage all these other Qualifications; the Blessing is so great, that God must have an extraordinary Tribute of Praise for it. The Accomplishments of the Mind are the prime Gifts of Heaven. What is it then to have a Soul large enough for the vast Affairs of a whole Kingdom? Such a Royalty within, such a Superiority of true Sense and Reason, is a most transcendent Largess and Gift from above. *Prov. 8. 14, 15, 16. Counsel is mine, and sound Wisdom. I am Understanding, I have Strength; by Me Kings reign, and Princes decree Justice: by me Princes rule, and Nobles, even all the Judges of the Earth.* If Princes order their Affairs wisely, 'tis from the Direction and Influence of God. The All-comprehending Spirit of God is peculiarly intimate with the Minds of Good Princes, suggesting noble Thoughts, giving clear Views, and directing their Counsels. *A Divine Sentence is in the Mouth of the King, and he erreth not in Judgment.* 'Tis from a Divine Influence, if Errors be not committed in Government. *Solomon* made Wisdom, for the Good of his People, his sole Petition; and God gave it to him. He had a Wife
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and an Understanding Heart, exceeding all other Kings.

Thirdly, The Love of God appears yet greater to a People, when a King with such a vast Capacity, imployes it to do Judgment and Justice, when he doth not give way to inglorious Ease, nor content himself with Knowledge to furnish his own Mind ; but exerciseth his Wisdom for the Advantage of his People. Under the Expressions of *Judgment and Justice*, all the Parts of good Government are included; the milder and severer Displays of Lawful Power ; *e. g.* giving the Royal Assent to Good Laws, taking care of their impartial Execution ; looking out the Men of Merit and Ability, to trust, advance, and reward them ; defending the Innocent and Good in their Liberties and Properties; righting the Injur'd and Oppressed, encouraging the Religious and Virtuous, opening wide Channels of Mercy to the Poor and Indigent, leaving Mens Consciences to the Jurisdiction and Tribunal of God ; and not sparing the Guilty, when the Publick Good requireth that they should be punished.

A wise and pious Prince thus imploying his great Capacity, is such a Gift of Heaven, as no Force of Language, no Beauties of Style, can fully represent. Much less am I
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able to do it. Let us hear a Royal Orator under Divine Inspiration, 2 Sam. 23. 1, 2, 3, 4. *David the Son of Jesse said, the Man who was raised up on High, the Anointed of the God of Jacob, and the sweet Psalmist of Israel said, The Spirit of the Lord spake by me, and his Word was in my Tongue. He that ruleth over Men must be Just, ruling in the Fear of God. And he shall be as the Light of the Morning, when the Sun ariseth, even a Morning without Clouds : as the tender Grass springing out of the Earth by clear shining after Rain.* Such a Prince is like the Sun in the Firmament, or the Heavenly Dew, which warm the Earth, and make it fruitful. Thus hath the Arrival of our King, in these his Dominions, spread a vital Heat and Pleasure through the Nation. We feel our selves quickened and chear'd by it.

Three Things clearly express the Favour of God to a People, when a Wise and Good King doth Judgment and Justice among them.

1. Herein God sets before them a fair Pattern in the best and most advantageous Light. The Example of a Religious and Wise Prince hath a wonderful Power to reform Mankind, to charm and awe them
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into *whatsoever things are Pure, whatsoever things are Just, and True. Holiness, Goodness, Justice, and Sobriety, have a sevenfold Beauty and Lustre, when seated upon a Throne, and shining in a Court. The Eminence of the Situation draws Mens Eyes, and gives a Reputation to that which is excellent in it self. Religion can no more appear mean and ignoble, when set off by those that are in the highest Authority. Nor can its Influence be weak, when descending from on high. All will be ambitious to imitate their Prince, Isa. 32. 1, 3, 4, 5. Behold a King shall reign in Righteousness, and Princes shall rule in Judgment.——And then the Eyes of them that see shall not be dim, and the Ears of them that hear shall hearken; the Heart of the Rash shall understand Knowledge; the vile Person shall no more be called Liberal. They who are not open to other Arguments, will now attend to Authority; the Men of Good Breeding will naturally fall into the Fashion of the Court. And those that are incorrigible in Wickedness, will get into dark Retreats, to conceal themselves. When the Righteous bear Rule, Religion gets into the Throne, and reigns with them.*

2. A further Expression of God's Kindness herein, is, that he investeth the Good Prince with Power to dispense Temporal Rewards and Punishments; and so to keep up Order in the World. *He is the Minister of God for good; and hath his Commission from Heaven, to promote it. Rom. 13. 3, 4. Rulers are not a Terror to Good Works, but to the Evil, (i. e. They are not so by Divine Appointment) wilt thou not then be afraid of the Power? Do that which is Good, and thou shalt have Praise of the same. But if thou do that which is Evil, be afraid, for he beareth not the Sword in vain: for he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil.* Mankind stand in need of sensible Arguments, to work upon their Passions and Affections. Heaven and Hell are too remote and spiritual to reach the carnal Minds and hard Hearts of many. A Post of Honour and Profit will more effectually draw them, than the Reward of Heaven. An Ax and a Halter, a Gibbet and a Scaffold, will terrify many, more than the Threatning of a distant Hell. A Wise King, therefore, doing Judgment and Justice from Principles of Conscience, is a Guardian Angel to his People, *Prov. 19. 12.*

The King's Wrath is as the Roaring of a Lion, that is, it maketh the Hearts of wicked Men to tremble: (They are afraid when a religious King reigns, and shews his Displeasure against that which is Evil :) but his Favour is as Dew upon the Grass. It cherisheth all good Inclinations, and makes Religion flourish. A King that sitteth upon the Throne of Judgment, scattereth away all Evil with his Eyes.

3. The Divine Goodness appears, in that he affords his peculiar Presence to those who rule in his Fear.

Civil Government being the Ordinance of God, wherever it is rightly managed, he is present with it. He is with a Good King at the Council-Board, sits with him on the Throne, stands by him at the Head of his Army, and is near him in his Bed-chamber. *When the Lord raised up Judges in Israel, then the Lord was with the Judge, and delivered them out of the Hand of their Enemies all the Days of the Judge, Judge 2. 18.* It was the Presence of God that made *David, Solomon, Hezekiah, and Josiah*, so very prosperous, and such great Blessings to the People of *Israel*. This Divine Presence striketh Awe into the Hearts of Men,
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so that a single Person shall compose a Turbulent Multitude. When the whole Congregation of *Israel* set up the Golden Calf, and were in a wicked Tumult, the Appearance of *Moses* struck such Terror into them, that they quitted their Idol, and durst not oppose Him. It was because God was with Him.

The Use will be under two Heads.

1. Let us bless the Lord for setting over us such a Prince as hath been described, one admirably prepared to be King for the Lord His God, to do Judgment and Justice to all His People; of which there have been noble Specimens already. *Come, let us sing a new Song unto the Lord*, raise our Gratitude higher than ever, and exceed our selves in thankful Returns to God. It is no ordinary Occasion which is before us. *The Shout of a King is among us*; One whom God hath sent over, with his Royal Posterity, to seek the Good of these Nations; *Psal. 144. 9, 10. I will sing a new Song unto thee, O God— It is he that giveth Salvation unto Kings.*

I am sure you have not yet forgot your Fears of a Popish Successor, or the fervent Cries and Vows which were offered up to
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Heaven under Apprehension of Danger, Our Friends abroad were in Agonies for us: Good Men in all Parts of our own Land were besieging Heaven with their Prayers for the Protestant Succession in the House of *Hanover*. And now behold! an Answer to all these Prayers; they are more than heard. You have the Lawful Protestant Heir in full Possession. Tho' our Celebrated Queen is taken from us, and the Excellent Princess *Sophia* left the World before her: We have *the Man of God's Right Hand* with us, *the Son of Man, whom he hath made strong for himself*; One fitted above any we know to assert our Liberties, and defend our Religion; One ripen'd by Years and Experience, fam'd thro' *Europe* for Wisdom, Justice, Goodness and Magnanimity. Is a Land happy in a sober Prince? (*Eccl. 10. 17. Blessed art thou, O Land, when thy King is the Son of Nobles, and thy Princes eat in due Season for Strength, and not for Drunkenness.*) How happy must we be in a King, who hath a perfect Mastery over his Appetites and Passions! and therein is greater than if he had conquer'd whole Kingdoms. I do not hear that he is fond of outward Pomp and gaudy Attendance; having vast Perfections in Himself, He is above such Pageantry. It is His Greatness to do Good, like the King of the whole World,

World, who is good to all, and hath no Addition from any. I hope it is, because the Lord loveth our Nation, and designs to *establish us for ever*, to give us as much and as long Stability as can be expected on Earth, to perpetuate our Laws and Religion; that He hath set our Sovereign upon the Throne. Let us bless the Lord for it; *Psal. 75. 1. Unto thee, O God, do we give Thanks; unto thee, do we give Thanks; for that thy Name is near, thy wondrous Works declare.* Ver. 2. *When I shall receive the Congregation, I will judge uprightly.* Our Sovereign hath received it.

2. Let us contribute what we can to the Happiness of our King's Reign; that he may continue long to do Judgment and Justice, and that God may build Him a sure House. Religious well affected Subjects, are great Helpers to their Rulers; *Zech. 12. 5. And the Governors of Judah shall say in their Heart, the Inhabitants of Jerusalem shall be my Strength in the Lord of Hosts their God.* Private Persons may add Strength and Courage to those that are set over them. And if we can strengthen the Hands of our King, we are bound in Gratitude and Conscience to do it. He hath the hardest part of any Man in the Nation, it may be, of any Man on Earth, to act. The Eyes of all Europe are upon Him, both Friends and Enemies.

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He hath different Parties to manage and please at Home, a great People to govern, a numerous growing Family to take Care of, and an Immortal Soul of his own to save, in the midst of ten thousand Temptations.

As far as his Dignity is above us, so is his Part of Solitude beyond any of ours. Some find it difficult to manage their Domestick Affairs (which lie within a little Compass) and at the same time to keep up Communion with God, and promote the Welfare of their Souls. How hard must it then be for one that hath the weighty Affairs of a Kingdom lying upon him, to maintain the Power of Godliness? Let us come in to his Assistance wherein we are able.

Four Ways I shall mention.

1. By procuring Divine Assistance for him. This we should endeavour not only by our earnest Prayers, but especially by a holy Life. *Prayer should be made continually for him: That his Reign may be easy, honourable and prosperous. This is acceptable in the Sight of God our Saviour, that Supplications, Prayers, Intercessions and giving of Thanks, should be made for Kings, and all that are in Authority,* 1 Tim. 2. 1, 2, 3. If Christians were obliged to pray for the Powers that

that then were, when the *Roman* Emperors were Infidels, Usurpers, Persecutors, and prodigiously Immoral: how much more should we make our Addresses for a Lawful Christian Prince, in whom there is a bright Constellation of Virtues? But to our Praying, we must add a Holy Conversation.

The Union between the Head and the Members in the Body Politick is so near, that they are made to prosper and to suffer one for another. If our Lives be Pure, Just, and Holy, our Prince may have the Benefit of it; 1 Sam. 12. 13, 14. *Now therefore behold the King whom ye have chosen; — And behold the Lord hath set a King over you; if ye will fear the Lord, and serve Him, and obey his Voice, and not rebel against the Commandment of the Lord; then shall both ye, and also the King that reigneth over you, continue following the Lord your God, i. e. you and He shall remain under the Divine Protection and Favour. Have we then a Respect for the Lord's Anointed? Do we really desire that God would save the King? Then let us so live, as that God may not be provok'd to withdraw his Spirit and Blessing from Him. Our Vices have often brought us to the Brink of Ruin, and I fear shortned the Lives of some of our former Excellent Princes. Let us no more do wickedly,*

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edly, least we be consumed, both we and our King, 1 Sam. 12. 25.

2. By expressing all that Honour and Subjection to Him, that are due to an Earthly Potentate.

Religion is the strongest Bond to true Loyalty. We are required to *keep the King's Commandment, and that in regard of the Oath of God*, i. e. from a Sense of our Obligation to the Divine Majesty, Eccl. 8. 2. Christians must be put in mind to be *Subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work.* Tit. 3. 1. *They are taught to submit themselves to every Ordinance of Man for the Lord's sake; and to the King as Supreme; to fear God, and honour the King.*

Let us then charge our Consciences with this Duty of giving Honour to our Sovereign, by pleading the Justice and Validity of his Title, that he is King by Divine Appointment, being chosen by the People, and set upon the Throne according to Law. We should silence all Objections against it: that his Regal Majesty may not appear cheap and precarious. Let us honour him by esteeming, commending and imitating his Excellent Virtues, without detracting from them by a disrespectful Word, or so much as in a Thought; Eccl. 10. 20. *Curse not the King, no not in thy Thought.* We

We should pay Lawful Taxes and Tribute with great Chearfulness, to support the Government ; and not defraud the King, as if it were a less Crime to wrong him than the meanest of his Subjects. This is to cast Contempt upon Lawful Authority. We should be ready with our Persons and Estates to defend the Constitution, where our King is Head, and observe all the Laws of the Land, that do not break in upon the Rights of God, Nature and Conscience. Hereby we shall honour the King, and encourage him in doing Judgment and Justice.

3. By limiting our Expectations, and not looking for more from our Great Sovereign, than is within his Power.

As Absolute and Unlimited Obedience is due to none but God, so an absolute and entire Dependence belongeth to him alone. Princes are finite and mortal, and cannot help themselves or their Subjects, in the greatest Necessities. We must therefore keep our Trust within just Measures, when we promise our selves abundance of Happiness from their Favour and Influence. The Scripture restrains us in this Matter ; *Psal. 146. 3. Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help, i. e. no Fulness of Power or Sufficiency,*

ency to be rested upon in all Exigencies. Nor is this Limitation of our Trust any Breach of that Respect which is due to the Throne, but a decent Expression of it.

Wise Princes will not endure to be idoliz'd or flattered. Their own Trust is in the Lord, *Psal.* 21. 7. and they invite their People to rely upon the same infinite Being, *Psal.* 118. 9. *It is better to trust in the Lord, than to put Confidence in Princes.* He was, I apprehend, a Prince himself, who pass'd that Judgment. 'Tis exposing the true Majesty of a King, to expect more from him than is within his reach. Would we secure the real Greatness of our Royal Head? Let us consider him as the Minister of God, and transfer our ultimate Hope to the Almighty. If we lay too much stress upon a meer Man, he may fail us the sooner. Our Wise and Gracious King hath too just Apprehensions, and deep Sense of Religion, to think it can be a real Exaltation to him, to have any of the Privileges of Heaven ascribed to him. He will count himself most honoured, if he can prevail upon us to give all due Honour to the King Eternal, Immortal, and Invisible; and if we observe the just Laws, which he hath engaged to maintain. This is to support the Honour of the Crown, and the way to settle it where it is happily plac'd.

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4. In uniting with our Protestant Brethren in all Parts of the World, as far as we can with a safe Conscience. It is the peculiar Honour of our King to be at the Head of the Protestant Interest. In which glorious Elevation his dutiful Subjects should endeavour to support him, and facilitate his Wise and Generous Designs, by promoting Peace and Unanimity, as far as their Influence will reach.

It must disturb and trouble the Head, when the Members are contentious and disaffected to each other. *I am this Day weak,* saith Holy David, *though anointed King,* when Israel and Judah were not enough united, 2 Sam. 3. 39. A nearer Union in Judgment and outward Worship is desirable, and, we hope, coming on, by an Increase of Light and Reverence for the Sacred Scriptures, as our only Rule of Belief and Practice. However, let us maintain the strictest Union in Affection with all true Protestants; and particularly with our Brethren of the Church of *England*; without repining at any of their superior Privileges and legal Advantages. Let us rejoice in their Happiness, and in the many bright Examples of substantial Holiness, as well as Men of extraordinary Learning, that are among

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among them. Let us shew that we are thankful for our Liberty to worship God as our Consciences bind us. And if some things seem hard, let us not express an indecent Uneasiness, seeing *the King is come unto us in Peace*. Let us not weaken the Kingdom, or Protestant Interest, by any needless Separations; but join with the most forward against all the Corruptions of Popery, and express, as we have hitherto done, an invincible Zeal against the Popish Pretender.

Now the Lord magnify King GEORGE, before exceedingly in the sight of all his People, in these Nations; and bestow upon him such Royal Majesty, as hath not been on any King before him in Great Britain.

Amen.

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